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The sure Performance of Prophecy;
AND
The glorious State of the Saints in Heaven.

TWO

S E R M O N S

PREACHED TO THE
S O C I E T Y
WHICH SUPPORTED THE
WEDNESDAY'S Evening Lecture
IN
GREAT EAST-CHEAP,
JANUARY 1, and DECEMBER 31, 1755.

And published at their Request.

BY JOHN GILL, D.D. K

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Price 1s. 6d.

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A

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ISAIAH. ix. 7. latter part.

The zeal of the Lord of hosts will perform this.

IN my last annual Sermon ^a save one, on this occasion, I discoursed concerning the glorious things foretold of the church of God in the latter day, both in the spiritual and personal reign of Christ; and now I shall treat of the certain performance of those things. I gave an hint in my last annual discourse ^b, that whereas great part of prophecy, particularly in the book of Revelation, has been already fulfilled, there is great reason to believe the rest will be; and this hint I shall pursue and enlarge upon at this time; and argue from the actual accomplishment of some things relating to the kingdom of Christ, to the certain completion of others; and into this train and course of reasoning I shall be naturally and easily led in considering the words of my text; which refer partly to the performance of some things foretold, since fulfilled, and partly to others which yet remain to be accomplished; and as sure as

^a Called the Glory of the Church in the latter Day, on Psalm lxxxvii. 3.

^b Intituled, Faith in God and his Word the Establishment and Prosperity of his People, on 2 Chron. xx. 20.

the one is fulfilled, so sure shall the other. The things that are already performed are,

1. The appearance of Christ in the land of Galilee, which is predicted ver. 1. and which land, as it had been afflicted by the Assyrians, and was to be more so by the Romans, as it has been in the times of Vespasian and Titus, as the history of Josephus shews; and as it was vile and mean, and lightly esteemed of by men, it should be made glorious and honourable, as the word used signifies, particularly by the presence, ministry and miracles of Christ in it; and to this purpose it is quoted and applied by the evangelist Matthew, chap. iv. 13—23. From whence it appears, that Christ first began to preach in that country; that he called his first disciples near the sea of Galilee; and that he went through that whole land, and taught and preached in the synagogues in it, and healed all diseases; here he wrought his first miracle of turning water into wine; here he lived the greatest part of his private life; and here he resided chiefly during his public ministry; here he promised to meet his disciples after his resurrection, and here he did: in short, being educated and brought up in this country, in the former part of his life, and conversing here so much in the latter part of it; the Jews concluded he was born here, and confronted his Messiahship with it, *shall Christ come out of Galilee* ^e? and hence he was called by them Jesus of Galilee, and his followers Galileans; all

^e John vii. 41.

which confirm the truth of this prophecy, and the performance of it; and it is with respect to this, no doubt, that the ancient Jews expected that the Messiah would first appear in Galilee.

2. Another event, in consequence of the former, is foretold, and that is, the illumination of the Galileans by the ministry of Christ among them, ver. 2. These people were an ignorant and illiterate people; their common language was rustic, rude, and barbarous; their speech betrayed them, as Peter's did, who therefore was supposed to be a Galilean; they were reckoned a people that knew not the law, and were accursed: it was observed, that no prophet arose among them, and no good thing was expected from them; and so are here said to walk in darkness, and to dwell in the land of the shadow of death; and yet these people, according to this prophecy, were first favoured with seeing Christ the light of the world, both with their bodily eyes, and with the eyes of their understanding, enlightened by his ministry; the great light of the gospel shining in them, removed their darkness, and filled them with spiritual light and knowledge. Hence, as here predicted,

3. There was a multiplication of them; *thou hast multiplied the nation*, that is, Galilee of the nations; which was multiplied with glory and honour, with light and knowledge, with joy and comfort, and with a number of truly gracious souls that believed in Christ; the five hundred brethren, to whom our Lord appeared at once after his resurrection, seem
to

to be Galileans, when he shewed himself on a mountain in their country to the eleven disciples; for it will not be easy to say where there was such a number of brethren, or believers, but in Galilee; it is certain their number at Jerusalem was not so large, being but about an hundred and twenty.

4. It is foretold that there should be great joy upon all this; indeed our version renders it, *not increased the joy*; but the Keri, or marginal reading of the Hebrew text is, and *increased joy unto it*, unto the nation: or it may be rendered with an interrogation, as it is by some, and may take in both the textual and marginal reading, *hast thou not increased joy unto it?* and in one way or other it must be rendered, or otherwise there is a glaring contradiction in the text; for it follows, *They joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil*; phrases expressive of the greatest joy among men; as there doubtless was among the Galileans when Christ was present with them, and his gospel preached to them; which is a joyful sound, and brings good tidings of good things, peace, pardon, righteousness, and salvation by the incarnate Redeemer; and so joy along with it, wherever it comes with power, and is received and embraced, as it did in Samaria, and among the Gentiles.

5. The ground and reason of this joy would be a deliverance from a burdensome yoke, and from a staff and rod of affliction; which was effected by Christ, who has delivered all his people, and so those believing Galileans, from the yoke of the ceremonial

monial law, a yoke of bondage intolerable; from the tyranny of Satan, and from the servitude of sin; and which should be wrought as easily, and as suddenly, as the deliverance of Israel from the Midianites by Gideon; Christ's own arm bringing salvation to him, and his people, without the help of man: *for every battle of the warrior is with confused noise; with the shoutings of soldiers, blowing of trumpets, beating of drums, rattling of armour, and garments rolled in blood; the garments of the slain rolled in their own blood; but this shall be with burning and fewel of fire; through the flaming love and burning zeal and affection of Christ for his people, who,*

6. Is prophesied of as the author of all this, and is the child that should be born, and the son that should be given; for not Hezekiah is here meant, as the Jews would have it, who at the time of this prophecy was at least ten or eleven years of age, and to whom the august titles after given can by no means agree. The child here is the same that is prophesied of, chap. vii. 14. that should be born of a virgin, and called Immanuel; even Jesus, the son of Mary, born in the city of David, a Saviour, Christ the Lord, whose birth the angel declared to the shepherds; the Word that has been made flesh, and has dwelt among men: he is the Son of God, his only-begotten Son, his Son in such sense as no other is, and is the unspeakable gift of his love to men. He is here represented as a King, on whose shoulders the government should be; not meaning the government of the whole world, which belongs

to him as God and Creator; *the kingdom is his, and he is the Governor among the nations* g; but the government of the church, his mediatorial kingdom, which is delegated to him, and devolved upon him as King of Zion, King of saints; a kingdom appointed to him, and for which he is and will be accountable to his Father, and will give it up to him compleat and perfect, and God shall be all in all: his names and titles follow, *and his name shall be called*; not that he should be called in common by all the following names, but that he should be or answer to what is signified by them: so he is *wonderful* in his person as God and man, having two natures united in him; in his offices, in his life and death, in his resurrection from the dead, ascension to heaven, session at the right hand of God, and second coming to judgment: *counsellor*, or, as the Septuagint render it, the angel of the great council; who assisted in the everlasting council held concerning the salvation of men; and who by his Spirit in his word, and by his ministers, gives the most wholesome counsel and advice to saints and sinners respecting their spiritual and eternal welfare: *the mighty God*, as appears from the perfections of Deity in him, from the works done by him, from the worship given to him, and from his names and titles: *the everlasting Father*, who has a spiritual seed and offspring given him, whom he loves with an everlasting love, takes an everlasting care of, and makes ever-

lasting provision for: *the Prince of peace*, the author of peace between God and men, between Jew and Gentile, and the giver of spiritual and eternal peace. Now all the above things the zeal of the Lord of hosts has performed already.

The things which remain to be performed, are the increase of Christ's government, and the peace, order and establishment of it; which are predicted in the beginning of this verse, the latter part of which I have read unto you. The kingdom of Christ is set up in the world, and there was an increase of it in the first times of the Gospel, both in Judea and in the Gentile world, but it was but small in comparison of what it will be; the stone was cut out without hands, but is not yet as it will be, a great mountain, which will fill the whole earth; as yet the kingdoms of this world are not Christ's, as they will be, when he shall be King over all the earth; when the Jews will be converted, and the fulness of the Gentiles will be brought in. Little peace has attended the kingdom and church of Christ as yet, but there will be abundance of it, when there will be an increase of his government; when his kingdom shall be from sea to sea, and from the river to the ends of the earth, then there will be peace without, and peace within; war shall cease from among the nations of the earth, and they shall learn it no more; the church will be free from persecution, and no more annoyed with it; there will be none to hurt and destroy in all the Lord's holy mountain; and there will be no more animosities

ties and divisions among the saints; Ephraim shall not envy Judah, nor Judah vex Ephraim ^h: and though Christ is upon the throne of his father David, and has appointed and ordered the form of government, and enacted laws, and settled ordinances for the execution of it, yet it does not appear with that order and regularity as it will, when the church shall be established upon the top of the mountains, and so continue, being an everlasting kingdom. Now from the exact performance of all the above things in the context, and of all others, we may reasonably and strongly conclude the certain accomplishment of all things relating to the increase, peace, prosperity, order and settlement of the kingdom of Christ; and this is what I shall at present insist upon, in the following method.

I. I shall consider the things that remain to be performed, and the certain performance of them.

II. Shew to what the performance of them is to be ascribed; to *the zeal of the Lord of hosts*.

I. The things that are not yet fulfilled, but will be, as may be argued from the performance of many things already relating to the same subject: and these are the destruction of antichrist, the more extensive call of the Gentiles, and the conversion of the Jews, the setting up by these means the kingdom of Christ

^h Isa. ii. 4. and xi. 9. 13.

in greater glory in the world, and his second coming, which will introduce his personal reign.

First, The destruction of antichrist; which, as I have observed in the sermon first referred to, is the leading event to the glory of Christ's spiritual kingdom; which cannot greatly increase, nor the the peace of it, so long as this enemy stands in the way; and therefore he must be removed, as it is foretold he shall be. All that believe a divine revelation allow that there is, or will be, what is commonly called antichrist, not only Protestants, but even Jews and Papists; though both these latter have very foolish and fabulous notions concerning him; yet a general notion they have, which is founded on prophecy. I shall therefore lay before you the more considerable prophecies concerning him, and observe what are fulfilled, and from thence argue the certain performance of those which relate to his utter and final ruin. I shall not take notice of what is only incidentally and occasionally dropped concerning him; such incidental and occasional hints we have as early as the times of David. In his Psalms there are frequent hints of him, and of his destruction; as that the man of the earth shall no more oppress, when the Lord shall reign for ever, and the Heathen, or Gentiles, a name sometimes given to the Papists, shall perish out of his land; and when the Messiah is said to wound the head over many countries; that is, antichrist, who has reigned over the kings and kingdoms of the earth: and respect seems to be had to

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his followers, when it is wished, that *the sinners be consumed out of the earth, and the wicked be no more*; at the end of which verse the word Hallelujah is first used, and which is used at the destruction of mystical Babylon. But I shall only observe such as purposely and largely predict him and his ruin, and shall begin,

1st, With the famous prophecy of him in the 7th of Daniel, in which the prophet is said to have a vision of four beasts rising out of the sea; that is, of the four monarchies rising up in the world, the Babylonian, Persian, Grecian and Roman: the fourth and last beast is the Roman empire, said to have ten horns; now among these rises up a little horn, different from them, and which plucks up three of them; and it is said to have eyes like the eyes of a man, and a look more stout than its fellows; to have a mouth speaking great things against the Most High, and to make war with the saints, and prevail over them, and wear them out; and to think to change times and laws; and thus it is to continue until a time and times, and the dividing of time, and then to have his dominion taken away, destroyed and consumed. Now this horn cannot be Antiochus Epiphanes, as Grotius, Junius, and others, have thought; for not a single person or king is meant by a horn, but a kingdom or state, and a succession of rulers and governors in it; as by the other ten horns are meant ten kings or kingdoms, ver. 24. And, besides, this little horn is a part of the fourth, and not of

i Psal. x. 16. 18. and cx. 6. and civ. 35.

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the third beast, to whom Antiochus belonged; and was to rise, not in the third, but in the fourth monarchy, not in the Grecian, but in the Roman empire; and, moreover, was to continue until the coming of Christ, even until the spiritual coming of Christ in the latter day, and when his spiritual kingdom will take place in the world: and as there is no other that has appeared in the Roman empire but antichrist, or the Pope of Rome, to whom the characters agree as to him; it may be safely concluded he is intended, and as will more fully appear by the account of him; who is described,

1. By his name and title, *a little horn*. An *horn* is an emblem of strength, power and authority, and denotes a strong and powerful principality or kingdom, as the ten horns do, as before observed; the allusion is to the horns of beasts, in which their strength lies, and with which they push their enemies, and defend themselves: this horn indeed was but a *little* one, rose from small beginnings, and at its height was but such in comparison of others; so the Pope of Rome, as to his ecclesiastic power, was but at first a common minister, pastor, or bishop of a single church; then became metropolitan of all Italy; and at last commenced universal bishop: though this seems rather to regard him as a temporal prince; who was but very little indeed at his first appearance; and, when considered only in his own domains at highest, was but little in comparison of the other horns or kingdoms; though being allowed to exercise power in the rest

of the kingdoms, and their power and strength being given to him, he was so formidable, that none could withstand him, or make war with him, Rev. xvii. 13. and xiii. 4.

2. By his rise and original from among the other horns or kingdoms, and his connexion with them; he is said to *come up among them*. When the northern barbarous nations broke into the empire, and set up ten kingdoms in it, this little horn sprung up among them; and while they were forming kingdoms for themselves, he was contriving one for himself; they arose at the same time, and reigned together: so the ten horns in the Revelation, which are the same with these, and are there, as here, interpreted ten kings, are said to *receive power as kings one hour with the beast*^k, the same as this little horn. Indeed, in ver. 24. this little horn is said to *rise after them*, the other ten; not after the ten kingdoms were at an end, but after they were set up, and constituted and established; as it was proper they should, since they were to give their *strength, power and kingdom to the beast*^l, by which he became a horn, a temporal prince. The Septuagint render it *behind them*; which Mr. Mede^m understands of his growing up un-awares, imperceptibly, un-noticed, and un-observed by them, till he over-topped them. He is said to be *divers*, or different from the first

^k Rev. xvii. 12.

^l Ib. ver. 13.

^m Works, p. 778.

horns; they only had and exercised a secular power, but he, besides his temporal authority, had and exercised an ecclesiastic and spiritual one; he not only had power over the bodies and estates, but over the souls and consciences of men; and even over the other ten horns or kingdoms, which they had not over one another. Hence he is represented by two beasts in the Revelation, the one describing him in his secular, the other in his spiritual authority, as we shall see anon; and this made him different from other kings and princes. Moreover, *before him three of the first horns were plucked up by the roots*, or, as in ver. 20. *before whom three fell*, and which is interpreted, ver. 24. of his *subduing three kings or kingdoms*; which, according to Sir Isaac Newton ⁿ, were the exarchate of Ravenna, the kingdom of the Lombards, and the senate and dukedom of Rome. The bishop of Clogher ^o, more lately, has expressed them thus, the Campagna of Rome, the exarchate of Ravenna, and the region of Pentapolis; these were plucked up by Pipin and Charlemagne, kings of France, and given to the Pope, and were confirmed to him by their successor, Lewis the pious; and make up what is called the patrimony of St. Peter; and in memory of this a piece of Mosaic

ⁿ Observations on the Prophecies of Daniel, ch. 7. p. 75, 76, 77, 78. 80. 84, 85.

^o Impartial Enquiry into the Time of the Coming of the Messiah, p. 28.

work was made, and put up in the Pope's palace; in which were represented St. Peter with three keys in his lap, signifying the three keys of the three parts of his patrimony P; and to shew his sovereignty over them, the Pope to this day wears a triple crown. How surprizingly does the prophecy open unto us! an event is here predicted above a thousand years, twelve or thirteen hundred years before it was accomplished.

3. This little horn is farther described by its eyes and look; its eyes were *like the eyes of man*; strange for a horn to have eyes, stranger still for the horn of a beast to have eyes as the eyes of man. These are thought by some to denote the pretended sanctity and religion of the Pope of Rome, or antichrist, who, though a beast, would be thought to be a man, a religious creature; others think they design his pretended modesty, humanity, and courtesy; when he is all the reverse; but rather his insight into the sacred scriptures, and controversies about them, he pretends to, setting himself up to be an infallible interpreter of them, and judge of all controversies; though these eyes seem better to signify what he really had, and not what he pretended to; and so may denote his sagacity and penetration, his craft and cunning, his looking out sharp to get what power and dominion he could, both temporal and spiritual; and his watchfulness and carefulness to keep what he had got, that none incroached

p See Sir Isaac Newton's Observations, &c. p. 86, 87, 88.

upon

upon it, or took took part of it away from him : and they may also design all instruments and means by which he inspects his own affairs, and those of others ; particularly the order of the Jesuites, which are as his eyes every where, spies in all kingdoms and courts, that pry into the mysteries of state, and by one means or another get knowledge of what is done in the councils and cabinets of princes : and how many eyes this horn had is not said ; nor is it easy to say how many the Pope has ; he has as many as Argus, and more too, and these sharp and piercing : his *look* is said to be *more stout than his fellows* ; either than his fellow-bishops, claiming an authority over them, giving out that he is universal Bishop ; or rather than his fellow-horns, the kings and princes of the earth ; having a look more bold and daring, more arrogant and impudent ; assuming that power and authority to himself they do not ; all power in heaven and in earth ; a power to depose kings, and absolve their subjects from allegiance to them ; a power over the minds and consciences of men : or, as it may be rendered, *whose appearance is greater than his fellows* ; makes a greater show and figure, appears in greater pomp, splendor and glory than the kings ; unless this can be understood of the society and college of his cardinals.

4. This horn is also described by its mouth, and what that spoke ; it is said to speak *great things*, yea, *very great things* ; as the Pope of Rome has in favour of himself, as that he is head of the church,

church, and Christ's vicar on earth; declares himself infallible, and to have a power over the kings and princes of the earth; nay, he is said to *speake great words against the Most High*; setting himself up as a rival, and upon an equality with him; taking upon him to forgive sin, and to make laws binding on the consciences of men, contrary to the Scriptures, and preferring his own decrees, and the traditions of the church, to the word of God; and thus the beast of Rome is described in Rev. xiii. 5, 6.

5. This horn is described by what he did, or thought to do; he is said to *make war with the saints, and prevail against them, and wear them out*; which respects the wars of the Popes of Rome with the Waldenses and Albigenes, whom they slew in great numbers, and got the victory over; and what by their oppressions and persecutions, murders and massacres, have tried and near wore out the patience of the saints: and whereas the beast, the same with this little horn, shall make war with the two witnesses, and overcome and slay them; the saints will then seem to be quite wore out and consumed, when their dead carcases will lie in the streets of the great city unburied; so that they will seem to be all destroyed, and be thought by the Papists to be so; and hence that rejoicing and sending gifts to each other, because these witnesses are no more, Rev. xi. 8, 9, 10. also he shall *think to change times and laws*, which in chap. ii. 21. is ascribed to God as peculiar to him, and joined with

with removing and setting up kings; which is what the pope of Rome has taken to himself, to alter the forms and constitutions of kingdoms, and to set up and pull down kings at his pleasure, and free their subjects from obligation and obedience to them; as also to change the use of times and seasons, by setting apart holy days for the commemoration of his canonized saints; and by appointing such days in the week, and such a season in the year, for abstinence from meats; as well as also to change laws, the laws of God and man, and dispense with both, and make new laws and canons to be observed. And this power of his was to continue *until a time and times, and the dividing of time*, or half a time, as in Rev. xii. 14. where the same way of speaking is used, borrowed from hence; *time*, signifies a year, the longest measure of time we have; *times*, two years; and *a dividing of time*, half a year, in all three years and a half; the same with the forty-two months, the time of the beasts continuance, Rev. xiii. 5. and of the treading down of the holy city, Rev. xii. 2. and which answer to 1260 days the witnesses prophesy in sackcloth, ver. 3. by which are meant so many years; and so long the little horn or beast is to continue; but when this time is up, then his *dominion* shall be *taken away*, and be *consumed* and *destroyed*; yea, because of *the words* this *horn spake*, *the beast* will be *slain*, *his body destroyed*, and given to the *burning flame*, Dan. vii. 11. 26. the whole empire shall be destroyed, the capital of it shall be burnt

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with

with fire, the ten kings shall hate the whore, eat her flesh, and burn her with fire; this will be the catastrophe of the little horn. And now, who that attentively considers how every part of this vision and prophecy has been exactly fulfilled, except the last, can hesitate in his mind, or doubt one moment of the certain performance of that, even the utter destruction of this little horn, or antichrist? *The zeal of the Lord of hosts will perform this*, as well as all the rest.

2dly, Another famous prophecy of antichrist, and his destruction, we have in 2 Theff. ii. 3—12. where he is described,

1. By his names and characters; he is called *the man of sin*; one addicted and given to sin in a grievous manner, notoriously sinful, a spiritual wickedness in high places; one guilty of all manner of sin, as the popes of Rome have been, lying, perjury, adultery, incest, sodomy, simony, sorcery, and every thing that is bad: hence their seat is called Sodom and Egypt, and the antichristian whore the mother of harlots, and abominations of the earth, all centring here; and therefore with great propriety is he said to be *the son of perdition*, a name given to Judas that betrayed our Lord, John, xvii. 12. and rightly belongs to antichrist, who is the Apollyon and destroyer of the souls of men, by his false doctrine and worship, and will himself go into perdition: he is also represented as he that *opposeth*; that opposeth Christ, and is an adversary of his, and and therefore called antichrist; he opposes him in
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his offices; in his kingly office, by asserting himself to be the head of the church; in his priestly office, by pretending to offer up Christ again in the sacrifice of the mass, when he by one offering has perfected the whole work of atonement; and in his prophetic office, by coining new doctrines and articles of faith: moreover, *he exalteth himself above all that is called God*; above the gods of the heathens, who ascribe the government of the heavens to one, of the earth to another, of the sea to another, and of the winds to another; but this haughty creature assumes all power to himself in heaven, earth, and hell: he exalts himself above angels, who are called gods, Pf. viii. 4. In his bulls, he has commanded angels to take such a soul out of purgatory, and to carry such a one to heaven^o: and above all civil magistrates, who are called gods, Pf. lxxxii. 5. assuming a power over them to depose them at pleasure; making an emperor to hold his stirrup whilst he alighted from his horse, and got upon it, and trampling on his neck, using those words in Psalm xci. 13. and throwing a king under his table to lick bones, whilst he was eating: yea, *he sitteth in the temple of God as God, shewing himself that he is God*; he rose up and appeared in the church of God, at least so by profession, where he took his place, and becoming apostate, here he continues, and shews himself as if he was God; admitting his creatures and flatterers to call him God on earth, and our Lord

^o See my Exposition of 2 Theff. ii. 4.

God the Pope; receiving worship from them, and assuming that which is the peculiar prerogative of God, to forgive sin. Moreover, he is called *the mystery of iniquity*; mystery is one of the names of the whore of Babylon, and was formerly put upon the mitres of the popes: it may respect both doctrines and practices, which were set a-foot in the apostles time, and began to appear and work in Simon Magus and his followers, and which centred in the papacy. Once more, he is called *the wicked one*, a lawless person; that dispenses with the laws of God and man, setting up himself above all law; giving out that he is not subject to any human judicature; that he is the spiritual man that judges all, but is judged of none, being not accountable to any, yea, though he should lead millions of souls to hell, yet none ought to say, O Lord the Pope, what dost thou?

2. He is described in this prophecy by his appearance, and manner of entrance, and his influence over men. There was something that let or hindered him from making his appearance sooner than he did, which being removed, he was to be, and has been revealed; this was the Roman empire and emperors, which so long as they were, and Rome the seat of their empire, he could not take his place and seat, and appear in his pomp and grandeur; but this let was removed, partly by Constantine conquering the heathen emperors, abolishing paganism, and establishing christianity in the empire, and bestowing great riches on the church; but
more

more so, by removing the seat of the empire from Rome to Byzantium, called, after his name, Constantinople, which opened the way for the bishop of Rome to take his place; and chiefly, and last of all, the empire being divided into eastern and western, the latter became extinct in Augustulus, the last of the Roman emperors, who resigned to Odoacer, who took upon him the title, not of emperor of Rome, but king of Italy, and retired from Rome to Ravenna; and the seat being empty, was soon filled by the pope of Rome, and he quickly appeared in his grandeur and glory: whose *coming* was *after the working of Satan*; he came in like him, a deceiver, a liar, and a murderer, and under his influence, and by his assistance: *with all power*; with pretensions to all power in heaven and in earth, even to power next to omnipotence: *and signs and lying wonders*; pretending to work miracles, though all were shams and lies, of which the popish legends are full; and under a shew of righteousness deceived many; and meeting with carnal professors, that loved not the truth, they were given up in a judicial manner to believe his lies; as that he was the head of the church, Christ's vicar, had a power to forgive sin, and grant pardons and indulgences; particularly that great lie of transubstantiation, that he and his priests have power to transmute the bread and wine in the Lord's supper into the very body and blood of Christ; receiving which lies spoken in hypocrisy, they bring damnation upon themselves. And here give me leave,

3. To observe another passage, though not in this prophecy, yet delivered out by the same inspired writer, which predicts some of the notorious doctrines and practices of antichrist; it is in 1 Tim. iv. 1—3. where the apostle foretells a departure from the faith in after-times, and the appearance of seducing spirits, who should teach *doctrines of devils*. The doctrines of dæmon-worship like that of the heathens, their dæmons being a middle sort of beings between God and men, and mediated between them; and such are the angels and saints departed, the papists direct men to pray unto; and which is called worshipping devils and idols of gold, silver, brass, stone, and wood, Rev. ix. 20. *forbidding to marry*; matrimony, though God's ordinance, and honourable, is forbidden popish priests, and celibacy is enjoined, under a notion of sanctity and purity; and which is the source of great debauchery and uncleanness among them: *commanding to abstain from meats*; as on Wednesdays and Fridays in every week, and during the Quadregesima or Lent, the fast of forty days. And now, whereas it is most clearly manifest, that all these characters of antichrist, and all these things predicted of him hundreds of years before his appearance, exactly answer to the Pope of Rome, and have been punctually performed, there can be no reason to doubt of the certain performance of what the same prophetic Spirit has declared concerning his destruction; as that *the Lord shall consume him with the Spirit of his mouth, and destroy him with the brightness*

brightness of his coming; that is, by the spiritual and powerful preaching of the gospel, attended with the presence of Christ in the beginning of his spiritual reign; when the whole earth will be enlightened with his glory, and antichrist, and all antichristian darkness, doctrine and worship, shall disappear; and the rather this is to be credited, since it receives confirmation from a prophecy of Isaiah, delivered many hundreds of years before this, in much the same language, and from whom the apostle seems to borrow his words; for speaking of Christ he says, *he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked m*; that wicked lawless one, antichrist: the Lord in his great zeal will perform this.

3dly, I'll just observe in brief, the account we have of antichrist in the book of the Revelation: in chap. xiiith he is descibed both in his civil and ecclesiastic capacity by two beasts; the one rising *out of the sea*, that is, out of the commotions made in the empire by the northern nations; when he appeared as a temporal prince, having his seat on the seven hill-city, signified by seven heads, and power over the ten kingdoms, or ten horns; and is compared to a

^m Isa. xi. 4. which the Targum interprets of the wicked Armillus, the name of the antichrist of the Jews, and which is either a corruption of Romulus, the first king of the Romans, and they suppose he'll come from Rome; or of the Greek word (*eremolaos*), so Philip Aquinas, in Lex. fol. 36. 2. interprets it, *a waster of the people*; which well agrees with our antichrist, Rev. xi. 18.

leopard

leopard for his swiftness and insidioufness in obtaining power; to a bear for his cruelty, and to a lion for his strength and terror; and became so powerful, notwithstanding the deadly wound, as to be admired and feared by all the world; and is described much in the same manner as the little horn in Daniel, having a mouth speaking blasphemies against God, his tabernacle and people, and power to make war with the saints, and overcome them, and permission to continue exactly the same time. The other beast, an emblem of him in his ecclesiastic capacity, is said to rise *out of the earth*; from the dregs of Christians, earthly, carnal and corrupt, from an apostate church; and pretending to great humility, calling himself *servus servorum*, having *two horns like a lamb*, as if very meek, humble and harmless; but *spake like a dragon*, when he uttered his bulls and anathemas: he is represented as exercising all the power he had as a temporal prince, to oblige the world to worship him, and as doing lying miracles to deceive men; enjoining them to worship his image on pain of death, and causing all to have his mark in their right-hand or forehead, or else be deprived of the common privilege of mankind in buying and selling; all which has been done by the Romish antichrist; and the account is concluded with the number of his name, 666, about which there have been many conjectures; but none bid fairer than the antient one of Irenæus, which is Latēinos, the letters of which amount to this number: this was the name of a
man,

man, a king of Italy. Now the church of Rome is the Latin church, its service is in the Latin tongue; the pope is head of it, and his seat is in the Latin empire. In chap. xviith antichrist is represented by a woman sitting on a beast with seven heads and ten horns, which designs him in his two-fold capacity, as before; and as sitting on many waters, interpreted of people and nations; and is described as a whore by her dress and attire, by her fornication, filthiness and murder; all which exactly points at, and has been fulfilled in the church of Rome. And now, who that considers these things, and observes the exact accomplishment of them, but will see abundant reason to believe, that what is said of the ruin of this antichrist shall be performed; that the seven vials of God's wrath shall be poured out on the antichristian states; that the whore shall be burnt with fire, and that her seat, Rome, mystical Babylon, shall meet with the same fate, and the beast go into perdition, as is predicted *n? the zeal of the Lord of hosts will perform this.*

Secondly, The increase of the kingdom of Christ in the latter day, foretold in this verse, will be owing to the vast numbers of Gentiles that shall be called, and to the conversion of the Jews. Many and antient are the pophecies concerning the calling of the Gentiles; as, that when Shiloh or the Messiah should come, the *gathering of the people*

n Rev. xvi. 1. and xvii. 8, 16. and xviii. 10.

should be to him; that he should be set up as an *ensign* to them, and they should *seek to him*, and he be a *light* unto them, and the *covenant* of them; and the abundance of them should be converted to him^o: which had their completion in part in the first times of the gospel, by the ministry of the apostles every where; and especially when the Roman empire, or the whole world became Christian; and also at the time of the Reformation; but as yet they have not had their full accomplishment, as they will when the kingdoms of this world shall become Christ's, and all kings and nations shall serve and worship him; and since they have been in part fulfilled, we may be assured of the full performance of them; since we have seen the kingdom of the stone cut out without hands, as Mr. Mede^p distinguishes, we need not doubt of the kingdom of the mountain, which will fill the whole earth, taking place: the conversion of the Jews, as a body, as a nation of men, is what is predicted, and will make much for the increase and glory of Christ's kingdom. That people have been of old the subject of prophecies, which in a variety of instances have been fulfilled. It was foretold to their great ancestor Abraham, that they, his posterity, should be strangers, and serve in a land not theirs, in much affliction, four hundred years, and then come out with great sub-

^o Gen. xlix. 10. Isa. xi. 10. and xlii. 6. and lx. 4, 5.
^p Works, p. 743.

stance,

france p, as it is well known they did at that exact time; their going into captivity in Babylon, and their return from thence at the end of 70 years, were predicted many years before these events q, which were punctually accomplished: the various straits, difficulties, and distresses these people should come into for their sins, at different times; the besieging of their cities, and the dreadful famine they should be reduced to, so as to eat their own flesh, and delicate women their own children, as at the siege of Samaria, and at the siege of Jerusalem, both by the Chaldeans and Romans; and their dispersion all over the world; and even the very characters of their enemies are given us, being of a far country, of a fierce look, and of a language they understood not: all these, with many other things, are foretold by Moses in Deut. xxviii. 20—68, some of them at the distance of two thousand years, and which have had their exact accomplishment r: but what is most surprizing of all, is the continuance of this people as a distinct people, notwithstanding all this, as it was said they should, and as the Lord promised he would not cast them away, destroy them utterly, or make a

p Gen. xv. 13, 14.

q Jer. xxv. 11, 12. and xxix. 10.

r See Dr. Newton's Dissertations on the Prophecies, Dissertation vii. wherein these prophecies are largely and excellently explained, as fulfilled; with many others relating to that people, and their enemies, supported by good authorities.

full end of them, as he has of other nations their enemies^r; who are no more, nor their names to be heard of any where, as the Edomites, Moabites, Amonites, and others; but these are still in being: yea, what is more wonderful, that several of those nations among whom they are now dispersed, have been, even since their scattering among them, so mixed and confounded with other people, that they are not able to distinguish one from another, or trace their original, as particularly in Spain, France and England; yet these people remain a distinct people, as they do every where, without any king over them, not having their own magistrates, and without the observance of many of their own laws: now what can be the reason of this? no other, than as the tribe of Judah was kept a distinct tribe till the Messiah came, that it might appear that he sprung from it, according to prophecy; so the Jews are kept a distinct people unto the time of their conversion, that that may be manifest to all the world. Moreover, even the ignorance and blindness of this people, their unbelief and rejection of the Messiah, and their obstinate persistence in it, are the fulfilling of prophecy; both our Lord and the apostle Paul, when they speak^s of these things, refer to antient prophecy, as being no other than what were foretold. Seeing then all these things concerning them have been accomplished, we ought most firmly to be-

^r Lev. xxvi. 44. Jer xxx. 11.

^s Joha xii. 37—41. Rom. xi. 8, 9, 10.

lieve,

lieve, that what concerns them in futurity also will; as that they shall seek and find the Lord, and David their king; that a spirit of grace and supplication shall be poured on them, and they shall look on him whom they have pierced, and mourn; and shall turn to the Lord, and receive him as the Messiah, and embrace his gospel and ordinances; and so all Israel shall be saved in a spiritual sense, and shall return to their own land, and resettlement there, as is foretold they shall ^t: *the zeal of the Lord of hosts will perform this.*

Thirdly, By the above means the kingdom of Christ will be set up in the world in greater glory than now it is, of which we have no reason to doubt; especially when we observe the several steps which were to be taken, and have been taken towards the advancement of it; as the opening of the seven seals, and blowing of six of the trumpets. The seven seals are so many several steps, and gradual advances to introduce the gospel, kingdom and church of Christ into the world. The opening of the first seal brought the gospel into the Gentile world, in which Christ is represented riding on a white horse, with a bow, and conquering and to conquer; the second, third and fourth seals opened brought the sword, famine and pestilence into the Roman empire, as God's judgments for the ill usage and persecution of the

^t Hof. iii. 5. Zech. xii. 10. 2 Cor. iii. 16. Rom. xi. 25, 26. Ezek. xxxvii. 21, 22.

preachers and professors of the gospel; and the fifth seal represents the souls under the altar crying for vengeance on their enemies for shedding their blood; and the sixth opened brings utter destruction on the whole pagan empire, as such, signified by the darkening of sun, moon and stars, and by other things: and here one might have expected that the kingdom of Christ would have been now set up in all its glory: but though here were peace and prosperity introduced into the church of God, and it was greatly enlarged, yet the worldly wealth and riches brought into it, issued in the corruption and apostacy of it; and brought in the papacy, which arose, and continued, and still does, and stands in the way of Christ's kingdom. The seventh seal opened brings in seven angels with seven trumpets to blow, six of which are blown already. The first four blown, brought in the northern nations, the Goths, Huns, Vandals, &c. into the western empire, which over-run several countries, entered Italy, sacked and burnt Rome itself, signified by the burning mountain, and spread darkness and ignorance over all the empire, designed by the smiting of the sun, moon and stars; and which broke it to pieces; and divided it into ten kingdoms, signified by the ten toes in Nebuchadnezzar's dream, and the ten horns in Daniel's vision. The fifth trumpet brought in Mahomet and his Saracens, the locusts; and the sixth trumpet the Turks, the four angels looked at the river Euphrates into the eastern empire, which set up a kingdom

kingdom there that still continues. And now, since six of these trumpets have been blown, and the effects have followed predicted by them; why should we not most firmly believe, that the seventh trumpet will be blown, when the mystery of God will be finished; when the kingdoms of this world will become our Lord's; when he will take to himself his great power and reign; when he'll destroy them that destroy the earth, and give a reward to his servants, and to all that fear his name^u? *the zeal of the Lord of hosts will perform this.*

Fourthly, As by the above events, the spiritual reign of Christ will take place in the world, so by his second coming the personal reign will be introduced, which will last a thousand years; and from the fulfillment of prophecy concerning the first coming of Christ, which is predicted in the context, as we have seen, we may most strongly argue the certain performance of all that respects his second coming. He came at first exactly at the time pointed out in prophecy; before the sceptre departed from Judah, while the second temple was standing, into which he came, as he was to do, and just at the expiration of Daniel's weeks. All characters and circumstances in prophecy meet in him; all things concerning him in the law, Psalms, and prophets, had their fulfilling end in him; concerning his birth, and the place of it; his mean appearance in the world; his doctrines and mira-

^u Rev. x. 7. and xi. 15—18.

cles; his sufferings and death, and many particular circumstances respecting them; as the betraying of him by one of his disciples; selling him for thirty pieces of silver; crucifying him between two thieves; piercing his hands, feet and side; giving him gall and vinegar to drink; casting lots on his vesture, with other things; also his resurrection from the dead, ascension to heaven, and session at the right hand of God. And since these things have been completely fulfilled, what room or reason is there to doubt, that he will appear a second time without sin to salvation? the angels at his ascension affirmed he would descend from heaven, as he ascended; the apostle Paul assures us he shall descend from heaven with the voice of an archangel, and be revealed from thence with his mighty angels; and he himself has said no less than three times, in the close of the canon of the Scripture, *Lo, I come quickly*. Let us believe therefore that he will come, and make all things new; produce new heavens, and a new earth, and set up his tabernacle among his people, and dwell with them, and they reign with him; *the zeal of the Lord of hosts will perform this*. Which leads me,

II. To consider to what the performance of all this will be owing; to the *zeal of the Lord of hosts*: he is the Lord of hosts, or armies, the Maker of the hosts of heaven, and the disposer of them, and rules among them, and does whatever he pleases; nothing is impossible with him, or too hard for him; and as Abraham believed that God, who
promised

promised was *also able to perform*, so should we believe, that whatever the Lord of hosts has prophesied of, he is able to fulfill, and will fulfill; his truth and faithfulness are engaged, as for the performance of his promise, so of his prophecies; he is the unchangeable Jehovah, God that cannot lie, and who never repents of what he has spoken, but makes all good: his *zeal* moves and puts him upon it; which may be understood either of his wrath and indignation against his enemies, that jealousy of his that smokes against them; that zeal and vengeance with which he is sometimes clad: this will put him upon performing all that he has said concerning antichrist, against whom his indignation must be raised; who has spoke great things against him, and blasphemed his name, opposed his Son, his kingdom and interest, and persecuted his people: or else it may design his great love and affection. As zeal with men, when right, is no other than fervent charity, burning love, and flaming affection, so it may be considered here; and mean his love for himself, his zeal for his own glory, which is his ultimate end in creation, in providence, in his works of grace, and which will be answered in the destruction of antichrist, and setting up the kingdom of his Son in the world: also his strong love and affection to Christ, both as his own Son, and the Mediator between him and his people; and therefore it may be depended on, he'll make him his first born higher than the kings of the earth: to which may be added his great

love to his church and people; which has been so great as to give his Son for them, to become incarnate, and to suffer and die in their room, and to make him King over them, to protect and defend them; and therefore it need not be doubted that the kingdom under the whole heaven shall be given to them, according to promise and prophecy^u; the *zeal of the Lord of hosts*, the zeal of his house, and for it, *will perform this*. I shall close with a word or two.

What has been said will serve greatly to support the credit of divine revelation; the sacred word will appear from hence to be indeed the word of God, and not the word of men; we may be assured the scripture is divinely inspired, and is a sure word of prophecy; for what else could have foretold such numbers of events, which have been exactly fulfilled, particularly what relate to Jews and Papists, who are two such living and standing proofs of the truth of the divine revelation, that all the deists in the world are not able to set aside? Likewise, this may serve to encourage our faith, as to the performance of whatsoever has been spoken by the Lord; for if he performs all things for us in providence, as he does for particular persons, as Job, David, and others, as he did; then much more may we believe that he will perform all that he has said he will do for himself, for his Son, and for his church and people in the world. But then,

^u Dan. vii. 27.

though

though he has so particularly prophesied of, and so peremptorily promised these things, yet he will be enquired of by his people to do them. We should therefore pray continually to him, and give him no rest day nor night until they are accomplished; and for the accomplishment of which we should quietly wait; for there is an appointed time, and when that comes there will be no tarrying: *blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days w.* I add no more but this wish, *the Lord direct your hearts into the love of God, and into the patient waiting for Christ x.*

w Dan. xii. 12.

x 2 Thess. iii. 5.

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PSALM lxxxiv. ii.

— *The Lord will give Grace and Glory* —

THE only word in this passage I shall insist upon, is GLORY; by which I understand the glorious and happy state of the saints after death, the fruit of divine grace, freely given them of the Lord.

I have in some former discourses, on such occasions as this treated of the latter-day glory in the several branches of it, and of what shall go before it, and be done in it; and also of the faith which such things require, and of the sure and certain performance of them: and now I shall treat of the ultimate glory of the saints in heaven; which will commence upon their departure out of this world, and be consummated in the morning of the resurrection from the dead; and this I shall endeavour to do in the following method:

I. I shall attempt to prove the reality and certainty of such an happy state.

II. Describe it, as I am able, according to the scriptural account of it.

III. Point out the persons that shall enjoy it.

I. Prove

I. Prove that there will be a glorious and happy state enjoyed by good men after death, or in another world.

First, This will admit of some sort of proof, from the light of nature and reason; not that the kind or nature of such happiness is discoverable or demonstrable by it; but future happiness in general, or some general notion of it may be come at there by it; which may be concluded,

1. From the natural desire after happiness that is in mankind; and this desire of it is universal; there is not one man born into the world, if he lives to years of discretion and understanding, and has the exercise of his reason, but is desirous of happiness, and is eager in his pursuit of it, in some way or another, and yet does not find it in this life; all created beings and excellencies say it is not in me, as is found by the most diligent enquiry after it; it is not in worldly wealth and riches; it is not in the gratification of sensual lusts and pleasures; it is not in the honours of this world, in popular applause, fame, and credit; it is not in natural wisdom and knowledge; not in all the endowments of the mind, or accomplishments of the body; no, not in any thing in the whole compass of the creation. Now either this desire of happiness is planted in human nature in vain, which is not reasonable to suppose; or else there must be a future state of happiness, in which some, at least, of the individuals of human nature, even good men, will have this desire fully *satisfied*; which will be, and not before, they *awake* in the divine *likeness*.

2. It

2. It may be argued from the unequal distribution of things in this life, which make the providences of God very intricate and perplexed; and they appear attended with such difficulties as we are not able to solve, without the supposition of a future state. It is easy to observe, that wicked men oftentimes prosper in this world, and increase in riches; abound in an affluence of good things; are not afflicted as other men, but spend their days in plenty, and go down to the grave in peace; when, on the other hand, many are the afflictions of the righteous; good men are often afflicted in their persons, distressed in their circumstances, or labour under the oppression and tyranny of the wicked. Now there is no accounting for these things in a rational manner, without supposing a future state, in which good men will be happy, and wicked men miserable; or the one be comforted, and the other tormented: 'tis only this consideration that can make the present state of things fit easy on a rational mind, or on the mind of a good man, and reconcile him to it.

3. It may be observed, that a general notion of happiness after death has obtained among the wiser sort of heathens, who have only been guided by the light of nature; especially among such who have given in to the belief of the immortality of the soul. Hades, or the state and place of the dead, with them were twofold; the one they called Tartarus, the same with
 G hell,

hell, a place of torments, where the wicked, after death, having been judged by the proper judges, and sentence passed upon them, were wafted over the Stygian lake in old Charon's boat ^a, commonly called the ferry-man of hell. The other they call the Elysian fields, the island of the blessed, the seat of the immortal ones, the place where the souls of good men go after death; which fields and island they place in a temperate air and climate; where are no blustering storms, nipping frosts, and fleecy snows, but all calm, quiet, warm and comfortable; where are cooling shades, refreshing bowers, fanned with soft and gentle zephyrs; where are grassy plains, flowery meads, and fruitful fields, abounding with all the delights of nature, with pure flowing fountains and purling streams; where the blessed inhabitants are regaled with ambrosia and nectar, and where they spend their happy hours in feasting, dancing, mirth, and music ^b. These things I observe, not to shew that the heathens had any true notion of the nature of future happiness, far from it, but only that the

^a Vid. Diodor. Sicul. l. 1. p. 82. Ed. Rhod. Plato in Gorgia, p. 357. Homer. Iliad. 8. ver. 13, 14, 15, 16. Virgil. Æneid. l. 6. ver. 540, &c.

^b See Homer. Odyss. 4. ver. 563, &c.

Devenere locos lætos & amœna vireta

Fortunatorum nemorum sedesque beatas, &c.

Virgil. Æneid. l. 6. ver. 638, 639, &c.

Vid. Servium in Æneid. 5. p. 973. Plato. in Axiocho in fine, & Pindar. Olymp. Od. 2, p. 96. 98. Ed. Schmid.

belief of it in general did obtain among them; and this also serves to shew what poor things the light of nature, and the religion of nature are, which some men would bring us back again unto. But blessed be God for a divine revelation; for a *more sure word of prophecy*; for the gospel, which brings *life and immortality to light* c; sets the state of an immortal life after death in the truest light, as well as shews us the way unto it. Wherefore,

Secondly, The clear and full proof of the saints future state of glory and happiness is to be fetched from the Scriptures of truth, and may be strongly concluded,

1. From the promise of God concerning it. The divine promises to godliness and godly men reach not only to *this life*, but to *that which is to come* d; yea, the promise of eternal life is the principal one; the apostle John speaks of it, as if it was the only one, because the chief: *this is the promise he hath promised us, even eternal life* e; and is that indeed in which all the rest centre and terminate. It was made very early, *before the world began*, and by that God which *cannot lie* f, and therefore may be depended upon as sure and certain: *blessed is the man that endureth temptation, for when he is tried, by various afflictions in this life, he shall after death receive the crown of life, even life*

c 2 Pet. i. 19. 2 Tim. i. 10.

e 1 John ii. 25.

d 1 Tim. iv. 8.

f Tit. i. 2.

G

eternal,

eternal, *which the Lord hath promised to them that love him* ^g.

2. This glory is not only promised, but prepared; it consists of things unseen and unheard of by men, and not to be conceived of by them in the present state, and which are *prepared* ^h by the Lord for all true lovers of him. And this preparation of happiness was very early made; it is a *kingdom prepared from the foundation of the world* ⁱ, in the councils and purposes of God, which are unfrustrable, and can never be made void; nor can it, nor will it be given to any other than to those *for whom it is prepared* ^k by the Father of Christ, and these shall certainly enjoy it.

3. Not only this glory is promised and prepared, but there are *vessels of mercy afore*, and as early *prepared for this glory* ^l in the destination and appointment of God; there are some who are *ordained to eternal life* ^m; and these, as they certainly *believe* in Christ in time, so they shall most assuredly enjoy that life in eternity to which they are ordained; means as well as end being fixed and sure: for God has *chosen* them *from the beginning*; not from the beginning of the gospel being preached unto them, nor from the beginning of their conversion, but from the beginning of time, even from all eternity; *through sanctification of the Spirit, and belief of the truth*, as means of salvation

^g James i. 12.

ⁱ Matt. xxv. 34.

^l Rom. ix. 23.

^h 1 Cor. ii. 9.

^k Matt. xx. 23.

^m Acts xiii. 48.

and

and eternal life; *even to the obtaining of the glory of our Lord Jesus Christ* ⁿ; which he is entered into, is possessed of, and has in his hands to give unto his people, and which will partly consist in beholding his glory; and these things are firm and sure; predestination and glorification are links in the same chain, and cannot be broken and parted; *whom he did predestinate—they he also glorified* ^o.

4. The covenant of grace includes and ensures a future state of glory and happiness, as well as all the blessings of grace for the present; otherwise it would not be *ordered in all things*, as it is, even in all things convenient for our spiritual and eternal welfare; nor be *all our salvation*, since that comprehends the whole of bliss and happiness here and hereafter; nor all our *desire* ^p, which certainly extends to another world. We call this covenant a covenant of grace, because it springs from the grace of God, is founded on it, and is filled with it: the scriptures call it the *covenant of peace*, because of an article in it respecting peace and reconciliation by Christ; and for the same reason it is called the *covenant of life* ^q, as well as peace, because of the article of eternal life which is settled in it; the form in which the substance of it runs is, *I will be their God, and they shall be my people* ^r;

ⁿ 2 Theff. ii. 13, 14.

^p 2 Sam. xxiii. 5.

^r Jer. xxxii. 38.

^o Rom. viii. 30.

^q Mal. ii. 5.

and

and as this form of speaking in it, proves the immortality of the soul, and the resurrection of the body, for which last our Lord produces it, so likewise a future state of glory and happiness; for *God is not the God of the dead, but of the living*^s.

5. The suretyship-engagements and performances of Christ give us abundant reason to believe a future state of bliss and glory; he became a Surety for his people in the covenant of grace, not only to bring them to the participation of the blessings of grace in time, but to bring them to eternal glory; not only to bring them to himself by faith, and into his church and fold here below, but to set them before his Father's face in heaven; as Judah became surety for Benjamin, to bring him and set him before his father Jacob, or bear the blame for ever^t: wherefore, in consequence of this engagement, he has looked upon himself under obligation to do every thing, in order to bring them into this state: he came into this world in our nature, to remove all the remoras, obstructions, and difficulties that lay in the way to it, and to open the way for enjoyment of it; he came *that we might have life, and that we might have it more abundantly*^u; a more abundant, and a more excellent life than Adam had in innocence, or the angels in heaven; a life of glory with himself: and accordingly he will bring all *the many sons to glory*,

^s Matt. xxii. 31, 32.

^t Gen. xliii. 9.

^u John x. 10.

as the great *captain of salvation*; and present them to his Father, saying, *Behold I, and the children whom God hath given me*^w.

6. This we may be further assured of, from the actual entrance of Christ into glory after his sufferings and death, which were necessary by the appointment and promise of God; and into which he entered, not as a single person only, or for himself alone, but as a common person, public head and representative of all his people; he entered into heaven as the *fore-runner* of them, and took possession of it in their name, and *appears now in the presence of God*^x for them, representing them all; insomuch that they are said *y* to be already *made to sit together in heavenly places in Christ Jesus*; from which it may be most certainly concluded, that they will sit there in their own persons hereafter.

7. The preparations of Christ, and his prayers for the future glory of his people, furnish out an argument not inconsiderable, proving the reality and certainty of it: *In my Father's house*, says Christ^z, *are many mansions*, of peace, joy, bliss and happiness; *if it were not so, I would have told you*; which is a strong and invincible proof of the truth we are treating of: *I go to prepare a place for you*; meaning in the other world, in his Father's house; which, though a kingdom pre-

^w Heb. ii. 10. 13.

^y Eph. ii. 6.

^x Heb. vi. 20. and ix. 24.

^z John xiv. 2, 3.

pared from eternity in the will, purpose and design of God, yet required another and fresh preparation, by the personal presence and powerful intercession of Christ; *and if I go and prepare a place for you, as he certainly would and did; I will come again and receive you unto myself, that where I am, there ye may be also*; of which no doubt is to be made: and his prayers and intercessions are for the same thing, of which we have an instance and example in his intercessory prayer here on earth; *Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory*^a; and his prayers always were, and ever will be heard.

8. In effectual vocation, the people of God are called to this glory: hence the apostle Paul exhorted Timothy to *lay hold on eternal life*^b; to look for it, expect it, and believe that he should enjoy it; adding this as a reason or argument, *whereunto thou art also called*; and so is every one that is effectually called by the grace of God; and therefore are under obligation to *walk worthy of him who hath called them to his kingdom and glory*^c: and they may be assured, that *the God of all grace, who hath called them into his eternal glory by Jesus Christ*^d, will bring them to the enjoyment of it; for he is faithful who has called them, who also will do it; *whom he called—they he also glorified*^e; between ef-

^a John xvii. 24.

^b 1 Tim. vi. 12.

^c 1 Thess. ii. 12.

^d 1 Pet. v. 10.

^e Rom. viii. 30.

fectual vocation, and eternal glory, is an inseparable connection.

9. Not only the grace of the Spirit of God in regeneration and conversion, which is the saints meetness for glory, and evidence of it, proves a future state of bliss and glory, since it is a *well of living water springing up unto everlasting life* ^f; but the Spirit himself is given them as an *earnest* of it, even he is *the earnest* of their inheritance, until the redemption of the purchased possession, and by him they are sealed to the day of redemption ^g; and as sure as they have received the earnest, they shall enjoy the inheritance, or be possessed of eternal life.

10. The desires of the saints after the heavenly glory, and their assurance of it, which at least some of them have in this life, and at the hour of death, have no small weight in them for the confirmation of this truth. Often do they *desire*, with the apostle Paul, to depart out of this world and be with Christ, which is far better ^h; far better for them, and most eligible by them; they chuse rather to be *absent from the body*, that they might be *present with the Lord* ⁱ; and what strong assurance have some of them had of their future happiness? as the patriarchs of old, who died in faith ^k, not only of the Messiah's coming, and of the

^f John iv. 14. and iv. 30.

^g 2 Cor. v. 5. Eph i. 14.

^h Phil. i. 23.

ⁱ 2 Cor. v. 6. 8.

^k Heb. xi. 13.

blessings of grace by him, but of their belonging
 to that city, whose builder and maker is God, the
 apostle there is speaking of: so says David¹, *Thou
 shalt guide me with thy counsel, and afterward receive
 me to glory*; and the apostle Paul speaks not only
 for himself, and in the name of ministers of the
 word, his brethren, but in the behalf of all the
 saints; *we know that after death we have an house
 not made with hands, eternal in the heavens*^m: and
 how many precious saints, martyrs, and confessors
 of Jesus, with others, when they have been about
 to leave this world, have cried Glory, glory, glory,
 as having sight of it, and fully assured of their go-
 ing to it? Now though this, with an infidel world,
 may be reckoned dream and enthusiasm; yet,
 along with the evidence before given, will leave no
 room for a truly gracious soul to doubt of such a
 state. And agreeable to all this, according to di-
 vine revelation, it appears to be matter of fact,
 that good men, as soon as they *depart* from hence,
 are immediately *with Christ*; that those that *die in*
 him are *from thenceforth blessed*, from the moment of
 their death, *and rest from their labours, and their
 works follow them*ⁿ; that angels stand around their
 dying beds, waiting to do their office; and as soon
 as the soul is separated from the body, escort it
 through the regions of the air to the heavenly bliss;
 so Lazarus, when he died, was at once carried by

¹ Psal. lxxiii. 24.

^m 2 Cor. v. 1.

ⁿ Phil. i. 23. Rev. xiv. 13.

angels into Abraham's bosom; and the penitent thief, that suffered on the cross, was *that day* with Christ in paradise °. But I go on,

II. To describe this glorious state. This I confess is a task fitter for an angel than a man, or for a glorified saint in heaven, than for a poor frail mortal sinful creature on earth. However, I shall make an attempt, though it be but a feeble one, under the direction and guidance, and with the assistance of the sacred Scriptures: and which I shall endeavour to do,

First, By observing those images by which the heavenly glory is represented; images which are taken from things the most grand and striking, of the greatest worth, value, and esteem among men.

1. It is represented by an *house*; but such an one as is not to be found any where on earth, *a building of God, an house not made with hands, eternal in the heavens* p; it is not of *this building*, or of man's; it is built by him that built all things; it is an house whose builder and maker is God, and not man: there have been many men that have been famous for their skill in architecture, and many fine buildings have been erected by them, which have perpetuated their memory to many ages; such as the temple built by Solomon, rebuilt by Zorobabel, and repaired by Herod; concerning which the disciples said to Christ, *Master,*

° Luke xvi. 22. and xxiii. 43.

p 2 Cor. v. 1.

see what manner of stones, and what buildings are here q ; but, alas, what were those buildings to this we are speaking of ! they were *the holy places made with hands, which were the figures of the true*; this the true holy places themselves, *not made with hands* r ; not with the hands of men, but with the hands of God ; not an erection of men's works, but the effect of divine grace, the pure, free-grace gift of God, through Jesus Christ our Lord : this house is *in the heavens*, and is opposed to *the earthly house of our tabernacle* ; to these houses of clay, which have their foundation in the dust ; and it is called *our house which is from heaven* s ; being entirely of an heavenly kind and nature, and it is *eternal* : some men build their houses here on earth in such manner, that they fancy they will *continue for ever, to all generations* t ; but these, either through length of time, fall to decay, or are demolished by an enemy, or consumed by fire, or tumbled down by an earthquake ; but this heavenly house always abides, and all the apartments in it are *everlasting habitations* u : to which may be added, that this is Christ's *Father's house*, in which, *are many mansions* w ; not only which he has built, but in which he dwells, and where he will have all his children ; and it is our Father's house, as well as Christ's, which makes it still more endearing : and

q Mark xiii. 1.

s 2 Cor. v. 2.

u Luke xvi. 9.

r Heb. ix. 23.

t Psal. xlix. 11.

w John xiv. 2.

a roomy

a roomy one it is; there are *many mansions*, dwelling-places of rest, peace and joy in it; *many*, for the many ordained to eternal life; for the many justified by the obedience of Christ; for the many for whom his blood was shed for the remission of sins; for the many sons he brings to glory; yea, here is room enough for the innumerable company, chosen, redeemed and called out of every kindred, tongue, people, and nation.

2. It is called an *inheritance*. This enlarges the idea; for though, with some, an inheritance may be but a single house, a mean cottage, a small pittance; yet, with others, it is an assemblage of wealth and riches: it consists of many houses, farms, estates and possessions, of gold and silver, jewels and precious stones. Heaven is often spoken of as an inheritance, in allusion to the land of Canaan, which was distributed by lot for an inheritance to the children of Israel: hence, says the apostle, *in whom*, speaking of Christ, *we have obtained an inheritance, or a lot* ^x; an inheritance by lot; not that it is a casual thing, since it follows *Being predestinated according to the good purpose of him, who worketh all things after the counsel of his own will*; but because every saint has his lot, part, and portion in it; for it is an *inheritance of the saints in light, and among all them which are sanctified* ^y. There are many things in which Canaan and the heavenly glory agree, I have not time to attend to

^x Eph. i. 11.

^y Col. i. 12. Acts xx. 32.

now;

now; only would observe, that the Israelites were brought into the possession of their inheritance, not by Moses, but by Joshua; so the saints are brought to heaven, not by the works of the law, or their obedience to that, but by Jesus, the great captain of their salvation. Heaven is also called an inheritance, in allusion to inheritances among men, which are not acquired by labour and diligence, nor purchased with money, but bequeathed by relations and friends, and are transmitted from father to son. So the heavenly glory is not obtained by the works of men, though they naturally think they must do some good thing to inherit eternal life; nor is it to be purchased, if a man would give all the substance of his house for it, it would utterly be contemned: it is bequeathed to saints by their heavenly *Father*, whose *good pleasure* it is to *give them the kingdom* ^z; and this he gives by will, by testament, and which comes to them by, upon, and through the death of the testator, Jesus Christ. And it solely belongs to children, *if children then heirs* ^a; not to servants, no, not *the ministring spirits, who minister for them who shall be*, or rather *who are heirs of salvation, or shall inherit* it ^b; much less to the children of the bondwoman, or to strangers; only to those who are predestinated to the adoption of children, or are fellow-citizens with the saints, and of the hous-

^z Luke xii. 32.

^a Rom. viii. 17.

^b Heb. i. 14.

hold of God. This is an inheritance which is *incorruptible*, whereas all earthly inheritances are corruptible things; but this cannot be corrupted by any thing, by sin, or any thing else, and none but incorruptible persons shall enjoy it; it is *undefiled*, and will ever remain so, and none that defileth, or is defiled, shall ever possess it; it *fadeth not away*, nor the glory of it, as earthly inheritances, through length of time do; it is *reserved in the heavens*, safe and secure for all the heirs of it, and they are kept by the power of God for it^c; it is an *eternal inheritance*^d, out of the possession of which the right heirs will never be ejected.

3. The glory of the saints in heaven is expressed by a *city*, which still more enlarges the idea of it; a city, *whose builder and maker is God*, and so infinitely beyond any thing of this kind on earth; a city, *which has foundations*^e, more than one, the everlasting love of God, the unalterable covenant of grace, and the Rock of Ages, Jesus Christ; so that it stands firm and immoveable, and cannot be shaken and thrown down, as some cities (of late) have been by earthquakes^f: here no city is continuing, but in length of time falls to ruin; but this always abides: the glory of it cannot be

^c 1 Pet. i. 4.

^d Heb. ix. 15.

^e Heb. xi. 10.

^f As Lisbon and Mequinez lately, and many others shaken and damaged in divers places, and in almost all parts of the world. See Matt. xxiv. 7.

expressed

expressed and described by men; the description of the city of the new Jerusalem seems to be hyperbolical, and to exceed belief; the figures by which it is set forth are bold and strong; as that its walls is of jasper, its foundations precious stones, its gates of pearl, and the streets thereof of pure gold, transparent as glass^e; and yet as bold and strong as these figures are, they fall short of setting forth the true and real grandeur of it.

4. The heavenly state is signified by a *kingdom*; which carries the idea of it higher still, and gives a more exalted notion of it. Saints are kings, not titular and nominal ones; they have a *kingdom* now which *cannot be moved*, and which lies in *righteousness, peace, and joy in the Holy Ghost*^f; and they are heirs of another, a *kingdom prepared for them from the foundation of the world*; a *kingdom and glory*, or a glorious kingdom, to which they are *called* and fitted for in effectual vocation; an *everlasting kingdom*, into which they will be introduced when time shall be no more with them^g; a kingdom that has all the regalia belonging to it. The glory of this state is sometimes expressed by a *crown*, and is called a *crown of life*, even of eternal life, and will be enjoyed for ever; a *crown of righteousness*, which will be given by the righteous judge in a way of righteousness, and according to the rules of justice; a *crown of glory, that fadeth not away*; not like the

^e Rev. xxi. 18—21.

^f Heb. xii. 28. Rom. xiv. 17.

^g Matt. xxv. 34. ¹ Theff. ii. 12. ² Pet. i. 8.

garlands or crowns given to conquerors in the Olympic games, to which the allusion is, which were made sometimes of flowers and herbs, that soon withered away; they ran, they strove to obtain a *corruptible crown*, we an *incorruptible one* g; the same is also expressed by a *throne*, another ensign or emblem of the glory of a kingdom; a *throne of glory*, or a glorious throne, to which the saints are raised *from the dunghill* h, to sit upon and inherit, even the same *throne* Christ himself sits upon; for, says he i, *to him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father on his throne.* How glorious and magnificent must this state be!

5. It is set forth by every thing that is pleasing and grateful to the mind, or striking to the senses, and by such things as exceed all the enjoyments of them in this world. Here the saints will sit down with Christ at his table, and drink new wine with him in his Father's kingdom; here they will pluck and eat of the fruit of the tree of life, which stands in the midst of the paradise of God; that tree of life which bears twelve manner of fruits, yielded every month, the leaves of which are for the healing of the nations; here they will drink of the river of divine pleasure, that pure water of life, proceeding out of the throne of God and of the Lamb k;

g Rev. ii. 11. 2 Tim. iv. 8. 1 Pet. v. 4. 1 Cor. ix. 25.

h 1 Sam. ii. 8.

i Rev. iii. 21.

k Luke xxii. 18, 30. Rev. ii. 7. and xxii. 1, 2.

here they will see what *eye hath not seen*, hear what *the ear hath not heard*, nor have entered into the heart of man^l: the eye of man has seen many things on earth very grand and illustrious, and what have been very entertaining to it; but it never saw such objects as will be seen in heaven: the ear of man has heard and been entertained with very pleasing sounds, very delightful music, vocal and instrumental; but it never heard such music as will be heard in heaven: the heart of man can conceive of more than it has either seen or heard; but it never conceived of such things as will be enjoyed in the world above.

Secondly, Our conceptions of the heavenly glory, at least of the greatness of it, may be aided and assisted by considering the epithets given unto it. It is represented as an *unseen* glory, as consisting of *things not seen*^m, which are eternal; which faith and hope for the present have only concern with: *faith is the substance of things hoped for, the evidence of things not seen*ⁿ; we have not so much as a glimpse of this glory but by faith; and hope is waiting for it, as something yet unseen: *hope that is seen is not hope, for what a man seeth, why doth he yet hope for? but if we hope for that we see not, then do we with patience wait for it*^o. This glory is also *future*; nothing as yet enjoyed is that; it is something to come, greater than ever has been possessed in this world; it is a *glory that shall be revealed*; it is *grace*,

^l 1 Cor. ii. 9.

ⁿ Heb. xi. 1.

² Cor. iv. 18.

^o Rom. viii. 24, 25.

or that glory which is the perfection of grace, *that is to be brought unto us at the revelation of Christ, when the saints shall appear with him in glory; at present it does not appear what they shall be, but when he shall appear, they shall be like him, and see him as he is* p. Moreover, this glory is an *incomparable* one; there is nothing in this world to be compared to it. All the wealth, riches, and grandeur of it are trifling and empty things in comparison of it. The apostle has a strange expression, at first sight, upon this subject: *I reckon, says he 9, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* One would rather have thought he should have said, that all that can be desired and enjoyed in the present state, are not to be compared or made mention of with the glory of the other world; but he instances in the sufferings of the saints, the purest part of their services, if they may be called so, and asserts that these are far from being meritorious of this glory, fall infinitely short of it, there being no proportion between them and that; they are *light afflictions*, this a *weight of glory*; they for a *moment*, this *eternal*; and this is what supports the saints in their suffering circumstances, and makes them *chuse affliction with the people of God, and to esteem reproach for Christ's sake greater riches than the treasures in Egypt, having respect to the recompence of*

p Rom. viii. 18. Col. iii. 4 1 John iii. 2.

9 Rom. viii. 18.

reward ^b; which is of grace, and not of works; and causes them to *take joyfully the spoiling of their goods*, for the sake of Christ, knowing that they *have in heaven a better and an enduring substance* ^c. Likewise this glory is always the same; the glory of this world passes away, but the glory of the world to come never will: is it a crown of glory? it is a never-fading one; is it an inheritance? it is an inheritance that fadeth not away. When kingdoms, crowns and scepters are no more, and all that is great and glorious in this world, this will endure; for it is *eternal glory* ^d the God of all grace calls his people to, and will put them in the possession of. This epithet is joined to all the images by which it is expressed; is it an house? it is eternal in the heavens; is it an inheritance? it is an eternal one; is it a city? it is what continues for ever; is it a kingdom? it is an everlasting one; it is a being for ever with the Lord, and which raises and aggrandizes the idea of it.

Thirdly, We may obtain some further knowledge of the glory of heaven, by considering what will be the enjoyment of the saints, both in the separate state of the soul before the resurrection, and in its conjunct state with the body after it.

1st, In its separate state before the resurrection. The soul of a saint, as soon as separated from the body, as has been observed, will be immediately

^b Heb. xi. 25, 26.

^c Chap. x. 34.

^d 1 Pet. v. 10.

with Christ, and happy ; it will enter into, and enjoy the presence of God and Christ. And if the gracious presence of God is so desirable by his people now, that they chuse not to go any where without it, but say with Moses, *If thy presence go not with me, carry us not up hence*^e ; if this gives more joy and gladness than the increase of all worldly enjoyments : what will the glorious presence of the Lord be, in which *presence is fulness of joy, and at whose right hand are pleasures for evermore*^f, not to be conceived of ? If the presence of Christ in his church is such, as makes his *tabernacles amiable, and a day in his courts better than a thousand*^g elsewhere ; if the enjoyment of him by his disciples at his transfiguration upon the mount, was such as caused them to say, *it is good for us to be here*^h ; how glorious and happy must it be, to be for ever with him in a state where there will be no more a separation from him, nor interruption of communion with him ? for in this state the separate soul shall enjoy uninterrupted communion with the Father, Son, and Spirit. If fellowship with the Father and with the Son causes saints now to exult and glory when they enjoy it ; and if the communion of the Holy Ghost is so desirable, and is prayed and wished for now, what will all this be in a state of perfection ? if to sit with Christ *at his table*, when our *spikenard sends forth the smell thereof*,

^e Exod. xxxiii. 15.

^g Psal. lxxxiv. 1. 40.

^f Psal. xvi. 11.

^h Matt. xvii. 4.

and

and to be brought into Christ's *banqueting house*, where *his banner over us is love*ⁱ, under which we sup with him, and he with us, are so exceeding delightful and entertaining now; what will it be to sit down with him at his table in his kingdom and glory! To which may be added, that there will be in this state not only communion with God, but conformity to him; saints will be like him, as well as see him: if every view of the glory of Christ by faith is assimilating now, and changes *into the same image from glory to glory*^k; what will a full view of him, a clear sight of him, do? Then will the great end of predestination, *to be conformed to the image of the Son of God*^l, be compleatly answered with respect to the soul; which in all its powers and faculties will bear a resemblance to Christ, and be wholly swallowed up in him; its understanding will have a clear and unobscured discernment of him; the bias of the mind will be wholly towards him; the will will be entirely submitted to him; the affections will be in the strongest manner set upon him, and things above; and the memory will be fully stored with heavenly and divine things; there will be nothing irregular and disagreeable in the soul in its motions, thoughts, and actions. Besides all this, there will be a converse, in this separate state, with angels, and the spirits of just men made perfect. How angels com-

ⁱ Cant. i. 12. and ii. 4.

^l Rom. viii. 29.

^k 2 Cor. iii. 18.

municate their thoughts to, and converse with
 each other, we know not; but no doubt they
 have ways and means by which they do, and in
 the same way can communicate and converse with
 the souls of men, spirits like themselves; and
 these also, one with another, which will be a con-
 siderable branch of the happiness of this separate
 state: in which also there will be perfect know-
 ledge in the soul; perfect knowledge of God in
 his attributes, persons, and works, so far as a crea-
 ture is capable of; perfect knowledge of the Son
 of God in his person, offices, and grace; perfect
 knowledge of the blessed Spirit; perfect know-
 ledge of angels; perfect knowledge of one another,
 of which more hereafter; perfect knowledge of
 the providences of God, which have been intri-
 cate and obscure here, but now will be manifest;
 perfect knowledge of the doctrines of the gospel,
 of the mysteries of grace; now *we know* and *pro-*
phesy but *in part*, but then *shall we know as we are*
known m. There will be also perfect holiness; the
 soul will be entirely free from the being of sin, as
 well as from the guilt and pollution of it; it will
 be wholly delivered from the body of sin and death,
 under which it now groans, and be without spot or
 blemish, or any such thing; no sinful thought, no
 impure desire, nor any evil inclination or bias in it.
 And so there will be perfect peace of mind: if perfect
 peace is given to such as believe now, much more

m 1 Cor. xiii. 9. 12. Matt. xxv. 21.

here-

hereafter; the end of such will be *peace*; when they die they *enter* into it, even *into the joy of their Lord*ⁿ, which will be full, everlasting, and without interruption.

2dly, At the resurrection there will be a glory upon the body as well as upon the soul; a glory equal to that of the sun, moon, and stars: the body, which is sown in the earth *in corruption*, a vile body, corrupted by sin, and now by death, and laid in corruption and dust, shall be *raised in incorruption*^o; no more to be corrupted by sin, or by diseases, or by death; *This corruptible shall put on incorruption, and this mortal shall put on immortality, and death shall be swallowed up in victory*, an entire conquest being obtained over it: and what is *sown in dishonour*, and has lost all its beauty and glory, and become nauseous and fit only to be the companion of worms, shall be *raised in glory*; in the utmost perfection, beauty, and comeliness, fashioned like to the glorious body of Christ, and shine like the sun in the firmament of heaven: and what is *sown in weakness*, having lost all its strength, and carried by others to the grave, shall be *raised in power*; strong and hale, able to subsist without food, and to move itself from place to place, and will attend the service of God and the Lamb, without weakness and weariness; there will be no more complaint of this kind, *the spirit*

ⁿ Psal. xxxvii. 37. Isa. lvii. 2.

^o 1 Cor. xv. 41-44. 53, 54.

is willing, but the flesh is weak P: and what is *sown a natural body*, or an *animal* one, which, while it lived, was supported with animal food, and when it died, died as animals do, shall be *raised a spiritual body*; not turned into a spirit, for then it would not have flesh and bones, as it will have; but it will subsist as spirits do, without food, and the like, and no more die; then it will be no incumbrance to the soul, as now, in spiritual services, but aiding and assisting to it in them, and be fitted for spiritual employments, and to converse with spiritual objects; and thus will it continue for ever. Wherefore,

3dly, In this conjunct state, when soul and body will be united together, there will be a fresh accession of glory to the whole man, and new enjoyments possessed, or the same in a more large and sensible manner. As,

1. There will be what is commonly called the beatific vision; which though in part enjoyed before, will be now enlarged, and will be both intellectual and corporeal, according to the diversity of objects it will be concerned with.

(1.) There will be the vision of God: now we *walk by faith*, then *by sight*; we shall see his *face in righteousness*, yea, *face to face*, and even *see him as he is* q; not his essence and nature, so as to comprehend it; but shall have a clear and unbecclouded

P Matt. xxi. 41.

q 2 Cor. v. 7. Pf. xvii. 15.

1 Cor. xiii. 12. 1 John iii. 2.

apprehension of his perfections and glory: we shall see God in all his persons; we shall see the Father of Christ and ours, who loved us with an everlasting love; who chose and blessed us with all spiritual blessings in his Son; who made a covenant with him, and us in him, ordered in all things and sure; who laid help on him the mighty One, and sent him in the fulness of time, to be our Redeemer and Saviour: we shall see the Son of God himself, who became our Surety, and is the Mediator between God and man; who assumed our nature, suffered and died in our room and stead; who rose again, ascended to heaven, is set down at the right-hand of God, and will judge the world in righteousness: we shall see the glory of his divine person, with the eyes of our understanding fully enlightened, and his glory as Mediator, of which we have little knowledge now, only believe it, but then we shall have a clear understanding and discernment of it; yea, *in our flesh* shall we *see God*, as Job says ^r, and with our corporeal eyes behold the glory of Christ's human body; we shall see that beautiful face that was once besmeared with sweat and blood, shine like the sun in its full strength; and those blessed temples that were crowned with thorns, crowned with glory and honour; and him whose hands and feet were pierced with nails, and covered with gore blood, holding

^r Job xix. 26, 27.

the sceptre of his kingdom, or walking in stately majesty, or sitting on his throne of glory: we shall see the blessed Spirit, who convinced us of sin, righteousness, and judgment, and was our quickener and comforter; who led us into truth, and took of the things of Christ and shewed them to us; who witnessed to our spirits that we were the children of God, and often assisted us in our prayers to him; was the earnest of our inheritance, and by whom we were sealed unto the day of redemption: we shall see him who began, and carried on, and perfected the work of grace in us; and that with the greatest pleasure and thankfulness.

(2.) Saints will see all the holy angels in their shining forms, ranks, and orders; those thrones, dominions, principalities, and powers made by Christ, and subject to him: we shall see those sons of God, those morning stars that sung together when the foundation of the earth was laid; those ten thousands of holy ones that made such a considerable figure in the apparatus at mount Sinai, when from the Lord's right-hand went a fiery law; that multitude of the heavenly host that descended at Christ's incarnation, and sung glory to God in the highest, on earth peace, and good-will to men; that numerous company of them that attended our Lord at his ascension, and will be with him when he comes a second time to judge the world in righteousness: we shall see them bowing their heads, whilst they adore the divine being, and celebrate the perfections of his nature, and clapping

their wings whilst the heavenly arches resound their praises, and those of glorified saints.

(3.) The saints will see and know one another in this perfect state. This question was asked Luther a little before his death *, Whether we should know one another in the other world? to which he answered, by observing the case of Adam, who knew Eve to be the flesh of his flesh, and bone of his bone, whom he had never seen before. How did he know this, says he? By the Spirit of God, by revelation; so, added he, shall we know parents, wives, children, in the other world, and that more perfectly. Besides, how did the apostles know Moses and Elias on the mount with Christ, whom they had never seen before, no not any statue, picture, or representation of them, which were not allowed among the Jews, but by revelation? so the saints shall know one another in heaven; how otherwise can those, whom gospel-ministers have been the instruments of their conversion and edification, be their joy and crown of rejoicing at the last day? And indeed it seems necessary to the felicity of society to know one another; we are never quite free and easy in company, when a stranger is in it we know not: and it will undoubtedly give a pleasure not to be expressed, to see and know those personages we then shall. There we shall see the first man that was in the world, the head and representative of all mankind, and the figure of him that was to come, with Eve the mother of all living; we shall see this happy pair in a more

* Vid. Melchior. Adam, vit, Lutheri, p. 154.

exalted station than when in a state of innocence in Eden's garden : there we shall see the first martyr, whose blood was shed in the cause of religion, who by faith in the sacrifice of Christ, at that distance from it, offered a more excellent one than his brother : there we shall see the man that saw two worlds, the old world that then was, and the present one that now is ; who built an ark for the saving of himself and family, when the world of the ungodly was swept away with the deluge : there we shall see Abraham, Isaac, and Jacob, with the rest of the patriarchs, both before and after the flood, and sit down with them in the kingdom of heaven : there we shall see Moses, the meekest of men, by whom the Lord did such wonders in the land of Ham, and in the fields of Zoan, the lawgiver of Israel, who led them through the Red-sea and wilderness, to the border of Canaan's land : there we shall see the man after God's own heart, the sweet Psalmist of Israel, striking his harp to a higher note, to a better tune, and to better purpose than when here on earth : there we shall see the evangelic prophet Isaiah, with the rest of his brethren the prophets, who prophesied before-hand of the sufferings of Christ, and the glory that should follow : there we shall see the fore-runner and harbinger of Christ, who prepared his way by preaching and baptizing, and who so clearly pointed him out as the Lamb of God that taketh away the sins of the world : there we shall see the apostles of Christ, the companions of our dear

dear Redeemer, who heard his doctrines, saw his miracles, and were witnesses of his sufferings, death, resurrection, and ascension to heaven, and were the instruments of spreading the gospel through the several parts of the world, and sealed it with their blood : there we shall see the wondrous man that was caught up into the third heaven, who heard words unspeakable, not lawful for a man to utter ; who preached the gospel from Jerusalem round about to Illyricum, and was the means of converting so many thousands of souls, and of planting so many churches in the Gentile world. There we shall see all the confessors and martyrs of Jesus, that have been in all ages ; yea, the general assembly and church of the first-born, whose names are written in heaven ; the bride, the Lamb's wife, with the glory of God upon her ; even the whole innumerable company of the chosen, redeemed, and called ones, cloathed in white robes, and palms in their hands.

2. As in this state there will be an enjoyment of all that is good, so a freedom from all that is evil. There will be an entire deliverance from sin ; the saints will no more groan, being burdened with it ; the Canaanite will be no more in the land ; or such sins and corruptions in the heart, which are now thorns in the flesh, and pricks in the eyes and sides of good men ; there will be no more a pricking briar, or grieving thorn, through the heavenly land ; or any temptations of Satan to disturb and molest ; the people of God will be out of the reach
of

of his fiery darts: he found ways and means to get into the earthly paradise, to seduce our first parents, but he will never be able to get into the heavenly paradise; he is cast out and fallen from thence, and will never re-assume his place any more there: nor will wicked men any more oppress them, *there the wicked cease from troubling*^s; nor will their ears be offended any more with their oaths and blasphemies, or grieved with their filthy conversation; they will then be shut up in the pit of destruction, and a vast chasm, a great gulph fixed between them, so that there will be no passing from one to the other: nor will there be any afflictions attending the saints in this state; they will now be come out of great tribulations, and shall hunger and thirst no more, nor be annoyed and distressed with any outward calamity whatever; there will be no more pain nor sorrow, diseases and death; nor nor will there be any inward distresses; no more *fightings without*, the warfare will be accomplished; nor *fears within*^t, about their state and condition; no more doubts nor questioning, nor misgivings of heart, nor unbelief; no more darkness and desertion, but everlasting joy shall be upon them, and sorrow and sighing shall flee away; and there will be nothing but perfect rest, ease, and peace.

3. The employment of the saints in this state deserves notice, and will be no small part of their happiness: as their bodies will be raised and united

^s Job. iii. 17.

^t 2 Cor. vii. 5.

to their souls, they will spend the happy hours and days of eternity in conversing with each other, in sitting, walking, and talking together about divine, spiritual, and heavenly things, and that in an audible manner: what language they will speak is not for us to say; it is highly probable, since *tongues will cease*ⁿ, that the jargon of speech introduced at Babel will be no more; but that one language will be spoken by all, but what that will be, cannot be determined; perhaps a language more pure, more perfect, more elegant, more refined than ever was spoken by man on earth: the saints will be now employed in serving the Lord continually, not by preaching, or hearing, or reading, or praying, or attending on ordinances, as now, which will be no more, but in praising the Lord for all the benefits of his grace and goodness; they will sing the song of Moses and the Lamb; the songs of electing, redeeming, justifying, adopting, calling, sanctifying, and persevering grace; and this will be their work throughout an endless eternity. But I hasten,

III. To point out unto you, in a few words, the persons that shall enjoy this glory.

And these are the objects and subjects of the grace of God, on whom it is bestowed, and in whom it is wrought. God first gives grace, and then gives glory; and to whomsoever he gives the one, he gives the other. They are the elect of God, such as are ordained unto eternal life, that are in-

ⁿ 1 Cor. xiii. 8.

terested in predestinating grace; for whom he did predestinate to the adoption of children, them he glorifies ^w. They are the redeemed of the Lamb, the church and people he has purchased with his blood; nor will he lose his purchase, which he would, should they not be brought to glory; were it so, his death would be in vain, nor would he see the travail of his soul, and be satisfied; but he will have them all with him on mount Zion. These are the harpers that will be continually harping with their harps, singing the new song, which none but the redeemed can sing, they themselves being redeemed from among men ^x. They are such as are called by the grace of God, with an high, holy, and heavenly calling; and as they are called to a state of glory and happiness, they shall certainly enjoy it. These are regenerated by the Spirit of God, and shall both see and enter into the kingdom of heaven; they are born heirs apparent to the heavenly inheritance; they are openly and manifestatively the children of God by faith in Christ Jesus, and so heirs of God, and joint heirs with Christ. They are such who are justified by the righteousness of Christ; no unrighteous ones shall inherit the kingdom of heaven, nor any enter into it that have not a better righteousness than their own; only the righteousness of Christ is the *justification of life* ^y, or what entitles

^w Rom. viii. 30.

^y Rom. v. 18.

^x Rev. xiv. 1, 2, 3, 4.

to eternal life; and such who are justified by it become heirs of that life, and shall possess it; for *whom he justified, them he also glorified*^z: in a word, all that truly and spiritually know Christ, whom to know is life eternal, or that really believe in him, shall partake of this glory; yea, *he that believes on him hath everlasting life*^a already; he has the beginning, earnest and pledge of it, and shall enjoy the whole; nothing is more true than this, *he that believeth and is baptized shall be saved*^b, I close all with a word or two.

Every one that has been hearing this discourse, I doubt not, will be desirous of this glory that has been spoken of, and wish to be admitted after death into this state of happiness; but the first question such should ask their own souls is, Whether they are partakers of the grace of God? for no graceless persons shall inherit glory. God gives glory to none but to whom he first gives grace; grace is his first gift, and glory is his last; and none have the latter, but those who share in the former: therefore the first concern should be about the grace of God, whether there is any reason to hope and believe that you are interested in electing and redeeming grace, by being called, regenerated, and sanctified; have you seen your lost state by nature, and been brought to believe in Christ, and trust in him for life and salvation? then you may assure

^z Rom. viii. 30.

^a John vi. 47.

^b Mark. xvi. 16.

yourselfes

yourselfes of this happy state. And let all truly gracious souls be seeking the things above, where Jesus is, and set their affections on them, and not on things on earth; let them be looking for the blessed hope, and glorious appearance of Christ, and be rejoicing in hope of the glory of God. And let them ascribe both their grace and glory to the sovereign good will and pleasure of God; for they are both the gifts of his grace, from whom *every good and perfect gift* ^c comes. Grace is freely given, and so is glory: *Eternal life is the gift of God, through Jesus Christ our Lord* ^d; and neither of them to be attributed to the works or deserts of men: wherefore we that are partakers of the one, and hope for the other, should look upon ourselves under the highest obligations to glorify God for such undeserved grace and goodness; should be careful to walk worthy of the grace by which we are called, and of the glory we are called unto; and since we look for such great and glorious things to come, *what manner of persons ought we to be in all holy conversation and godliness, and to be diligent that we may be found of Christ in peace, without spot and blameless* ^e.

^c James i. 17.

^d Rom. vi. 23.

^e 2 Pet. iii. 11. 14.

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